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DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST *is;* but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is *not*, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry. After reading the paper a year, he says: "I see that some are misled, as I was a year ago, in supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community. It seems to me now to be no more the organ of that body than though the O. C. had no existence. I have perused it with some care the past year, and find it, among all the Socialistic organs, without a peer."

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Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to
"The American Socialist, Oneida, N. Y."

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SOCIALISTIC NOTES.

It is a singular fact that the Emperor Alexander should do so much for representative government in Bulgaria, while utterly opposed to anything approaching it in his own dominions.

L. Maria Child wrote: "The only way to make sure of men's doing their best in any form of associated labor is so to arrange matters that each will feel the interest of the whole to be his own interest." Coöperators and Communists might hunt a long time, and find no better motto than that.

We must not forget, when we study Russian Socialism, that a form of Communism has prevailed among the peasant population of the Russian empire for many centuries—a Communism which gives every citizen an inalienable right to the use of the soil—not to its ownership—subject only to periodical changes and redistributions.

The decline in prices of English coal compelled the mine-owners, as they affirm, to demand a reduction of fifteen per cent. in the miners' wages. This was refused; and a strike was ordered which threatened the most serious consequences to English iron industries; but at last accounts the strike had ended in the discomfiture of the strikers, and work had been resumed at the new rates.

The Department of Agriculture at Washington is gathering statistics of wages and cost of living. The result thus far shows a decline during the year of 4.8 per cent. in wages on yearly engagements and 4.16 per cent. in cost of living; but there are considerable variations in different sections. Thus in the extreme Western States and Territories wages have increased, while in Vermont the decline has been thirty per cent. So, though there has been a general decline in the cost of living, it has increased in the Middle States.

A third party, consisting of seventeen boys and one girl, left New York City on Tuesday last, for Iowa. The traveling expenses of these poor boys and girls are paid out of funds given for the purpose to Mr. Whitelaw Reid of the New York *Tribune*, by gentlemen who desire to remain unknown. The three parties number one hundred and thirty-five in all. Good reports from all but four have already been received. Agents of the Children's Aid Society interest themselves in finding homes for these young people in Iowa.

A Colonization Aid Society has been formed in New York City, for the purpose of encouraging emigration to the West of the industrious poor who are at present unable to support themselves. The society will collect information as to different localities inviting settlement, and will hold conferences with workingmen who desire to organize a colony. It is expected that the society will help the colonists by loaning them the means of providing themselves with houses, agricultural implements, etc. On the executive committee are such names as John Wheeler, Joseph Seligman, Rev. Dr. Deems, Rev. Dr. Newton, Professor Felix Adler, Charles F. Wingate, Cortland Palmer and E. V. Smalley.

The *Northwestern Christian Advocate*, in an article on "The Discontent of Workingmen," says: "The real grievances of workingmen arise from their employment by large corporations, which are simply combinations of moneyed men for the purpose of making money, and have no souls—no interest in the welfare of their employés, and no concern that the wages they receive are miserably inadequate to meet the wants of themselves and families in times of sickness and lack of work. The one concern is to get the greatest amount of work for the lowest possible sum, by taking advantage of the competition in labor and the necessities of laborers. Instances of much oppression and heartless indifference on the part of soulless corporations have given rise to much of the discontent and lawlessness among workingmen. They see their employers, to whose wealth they have contributed, living in ease and luxury, while they are reduced to want, and naturally feel that they have a right to part of the wealth their labor has created."

From the *National Reformer:* "What now is the duty of the hour—our duty—the duty of all men who revere justice and have hearts in their bosoms moved by love for their fellow-men? Is it not to seek to correct the evils, which have grown up under our new industrial relations? Labor must have its home restored to it—its full manhood and independence must be re-established—it must have a voice in fixing the compensation to be paid for its services—it must be respected, socially, and be recognized in all its political prerogatives. Capital and Labor must come together, and at the same table declare, after full, just deliberation, what the former ought to pay, and what the latter is justly entitled to. Capital must put aside its insolent manner and cease its despotic rule. Then the conference of Capital and Labor will be on the same plane, on the same level of mutual respect and of mutual love of right. Then the conference will take the place of Lock-outs and of Strikes. There will be Coöperation and Boards of Arbitration, but all will spring from the free, mutual conference of men, each regarding the rights of the other, each studying the best interests of the other. Then, again, we shall have the free, independent laborer and happy cottager—alike blessed in his work and in his home."

WHAT IS, AND WHAT WILL BE.

Protestants, in the excess of their aversion to the superstitious and idolatrous practices of the Romish church, have certainly abandoned some important truths which that church really derived from apostolic tradition, though it has perverted and disguised them till they seem abominable falsehoods. Among the truths that have been thus abandoned we reckon the doctrine of the spiritual presence and mediation of the invisible church, on which the popish practices of the invocation of the saints, the worship of the Virgin Mary, etc., are founded. While the Papist's view of the spiritual world is so darkened with clouds of saints that he sees but dimly the Father and the Son, the Protestant's view, on the other hand, is so narrowed by his jealousy of saint-worship that he sees *nothing but* the Father and the Son; and "the church of the first-born" is to him as a nonenity. The true view avoids both of these extremes.

The apostles, prophets, and believers who were gathered into Christ during the period preceding the destruction of Jerusalem, are certainly still in existence. Their gospel says that they are risen from the dead and glorified with Christ. This no one will deny who believes that Christ came the second time according to his promise. But have they any concern with this world? Are they not laid away in some secret mansion of the universe, so distant that they have nothing to do with us or we with them? These are the questions to which conscience as well as curiosity demands an answer.

The fact that the Primitive Church has passed through death into the invisible state does not prove that it has no concern with this world. Christ died and the world saw him no more. He rose from the dead, ascended up on high and took his seat in an invisible mansion. Was this the end of his operations in this world? No; we might rather say it was only the beginning. But the Primitive Church followed him in his resurrection and ascension, and have since been with him in the world of spirits. Why then should they not share in his continued operations on this world? and why should not their transition from the visible to the invisible state be like his, the beginning instead of the end of their highest ministry to mankind? Their union with him in *spirit* is certainly not less intimate since their departure than it was while they were in the flesh. Can we suppose that they are not still as much united with him in *agency* as they were in the apostolic age? They were then called "*his body, members of his flesh and of his bones.*" They are still his body—still identified with him as the members are with the head. Is it conceivable that the head should be engaged with the affairs of this world, while the body and members have nothing to do with it? They who speak of Christ as "the great Head of the Church" ought to remember that he is the head, first of all, of the Primitive Church, and that the apostles, prophets, and believers in whom he was first revealed are still his members, and still to be recognized and honored with him as his agents of salvation, certainly not less efficient and glorious now than they were eighteen hundred years ago.

We have a very clear and direct testimony in Scripture to the fact that the primitive saints, at their transition from the visible to the invisible world, entered into an enlarged sphere of co-agency with Christ. In

the parable of the talents (which relates directly to the judgment of the Second Coming, see Matt. 25: 14), the good servants who had been faithful over a few things were made "rulers over *many* things," and so entered into the joy of their Lord. He that had gained ten pounds was made ruler over ten *cities* in the kingdom of his master. (See Luke 19: 17.) Now the kingdom which was given to Christ at his resurrection, and which he began to administer at his Second Coming, embraced "all power in heaven and on *earth*." (See Matt. 28: 18.) The stations which, according to the parable, he was to assign to his faithful servants, as their rewards at his coming, were of course offices in that kingdom—i. e., offices of power on earth as well as in heaven. The participation of the primitive saints in the administration of Christ's kingdom after the second advent is clearly predicted and promised in the following passages: "Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19: 28. "I appoint unto you a kingdom, as my Father hath appointed unto me: that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." Luke 22: 29, 30. "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father." Rev. 2: 26, 27. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3: 21. The fulfillment of these promises is recorded in the song of the four and twenty elders: "Thou hast redeemed us to God by thy blood,....and hast made us unto our God, kings and priests; and *we shall reign* ON THE EARTH." Rev. 5: 10. And it is declared in a subsequent vision that these kings and priests "lived and reigned with Christ a thousand years." Rev. 20: 4—6.

It is evident then that the primitive saints have something to do with us, since they are kings and priests unto God over the earth. But have we anything to do with them? Can we in any way practically recognize them as our kings and priests, or must we put them out of view, and so merge them in Christ as to account them nonentities in his kingdom? We ought to ponder this question without any of the prejudices which the idolatries of popery have engendered among Protestants. It may well be doubted whether Christ will not be as much displeased with those who altogether neglect to recognize his officers as with those who worship them.

But are they in any way accessible to us? Certainly they are, if Christ is accessible; for they are with him —"members of his flesh and of his bones." If we can have intercourse with the head, why not with the body? Precisely the same kind of unbelief prevents free access to them as that which shuts Christ out of the world and puts God far away into the heavens. And precisely the same kind of faith as that which opens free communication with the Father and the Son will also give access to the apostles, prophets, and general assembly of the Primitive Church. Like Christ they are spiritual beings; like him they are reigning on the earth by spiritual influences; and like him they may be seen, received, and fellowshiped by spiritual faith. We can have nothing to do with Christ or any part of his kingdom, otherwise than by that faith which is the "evidence of things not seen;" and by the same faith we can open communication with the kings and priests whom he has set over us.

The first thing to be done, in order that we may have access to God, is to believe that "*he is, and is a rewarder of them that diligently seek him.*" Then we "feel after him" with our hearts, and converse with him through his word. So the first thing to be done in order that we may have fellowship with the Primitive Church is to believe that *it is a real, living church, and is at work over us and around us.* Then our hearts will go forth to it—we shall acquaint ourselves with its spiritual history and position, and so shall become conscious members of it and partakers of its blessings. If there is a way for us to be joined to the Lord in a sense that is valuable and substantial, then there is a way for us to join the Primitive Church in a sense that is equally valuable and substantial.

It is not necessary that we should *worship* the invisible saints in order that we may enter into their fellowship. They have no disposition to intercept any portion of the adoration which is due to the Most High, as we are assured by such facts as that recorded in Rev. 22: 8, 9. But there is certainly no more impropriety in our soliciting their intercessions than there is in our asking a visible friend to intercede for us. If a man may call for the elders of the church on earth to pray for him, there is certainly nothing to forbid his calling for the elders of the church in heaven to do the same. The Roman Catholics might well maintain their ground against the Protestants if they went no further than this. As members of Christ, the Primitive Church are in some sense "priests," and unquestionably take part in his mediatorial office between God and the world.

The relation which ought to be established between the believer on earth and the invisible church is simply that which he might properly enter into with a visible Christian church. Suppose the Apostolic Church were now on earth. A man might certainly join it without worshiping its saints. He might commune with them and join their worship of the Father. He might receive their instructions, so far as they were wiser than he. He might submit himself to their pastorship, so far as the Holy Ghost had made them his overseers. All this would be perfectly consistent with his allegiance to God, and in fact favorable and necessary to its fruitfulness. So our spirits may join the church of the first-born, we may commune and worship with them, we may learn from them and submit to them, without turning away from God.

The invisible Primitive Church is, in reality, what the Roman church falsely pretends to be—the holy, apostolic, catholic, mother-church. The true church of God in the Christian dispensation is not, like the old Jewish church, changeable and transmissive. The priests under the law were many, "because they were not suffered to continue by reason of death." But Christ has bridged over the chasm which death makes between this world and heaven. "This man, *because he continueth ever*, hath an unchangeable priesthood." Heb. 7: 23, 24. But he does not continue ever *in this world.* He died and passed into the invisible world. Why did he not give his place and authority to a successor, if the Jewish and Popish principle of a transmissive priesthood was to have place in the Christian dispensation? His priesthood is unchangeable, because, though he died, he is risen from the dead, and still lives with entire ability to wield all power in heaven and on earth. For the very same reason the priesthood of the apostles and prophets is unchangeable. They are risen with him, and still live, fully competent to share in the administration of his kingdom. The Pope says he is the successor of St. Peter. Why does he not go for the whole, and say that he is the successor of Christ? He might just as well claim Christ's throne as Peter's bishopric. As certainly as Christ is still the chief cornerstone of the church, so certainly Peter is still its "rock," and the apostles and prophets are its foundations. The Christian church is a unit, that has never changed (except as it has been enlarged by accretion) since Christ gathered it and appointed its officers eighteen hundred years ago. It has not left its place to a successor, because, like its Head, it "continueth ever." Any gathering of religionists, other than Christ, the apostles, prophets and primitive believers, that calls itself the holy, catholic, apostolic, mother-church, and claims honor and authority corresponding to its title, is an impostor as vile as one who should forge a will, affix to it his father's signature, put it in probate, and claim possession of his patrimony before his father's death.

Papists tell us that there is no salvation, or, at most, nothing but the "uncovenanted mercies of God," out of the pale of the holy Catholic church. This, though it is false as applied to the papal hierarchy, is in an important sense true as applied to the "church of the first-born." Christ gave the "power of the keys" to his apostles and the church first gathered. John 20: 23, Matt. 18: 18. But they never gave them to any successors. They have them still. The promise which was given them that they should remit and retain sins, and bind and loose for heaven, is to be referred to their "unchangeable priesthood," and not merely to their visible ministry. They have been far better qualified for the tremendous function of deciding the destinies of men since they ascended their thrones in the everlasting kingdom, than they were in the days of their flesh. After eighteen hundred years of sinless experience, they are certainly far safer depositaries of the keys of heaven than the transient priests of Popery. In their invisible ministry they are commissioned to judge men and even angels. 1 Cor. 6: 2, 3. They are our judges; and we shall all find at last that there is no entrance into the holy city but through the twelve apostolic gates —that what Popery falsely claims the Primitive Church actually possesses, viz., the power of salvation and damnation.

These are the views which are destined in due time to settle the world-wide controversies about "apostolic succession." The grand question, on which all Christendom is disputing—viz., *Which is the true church?*—will at last be answered to the consciences of all honest believers, without their being required to grope under ground all the way back to the apostolic age after the credentials of Christ's ministers. Instead of seeking connection with the Primitive Church by the subterranean process, we shall find that Church, after its invisible flight of eighteen hundred years, soaring over us and descending upon us, living, organized and accessible. Popery will have for its competitor none of the "potsherds of the earth" with which it has heretofore striven, but that very church from which it pretends to derive its authority—the body-guard of Him who sitteth upon the throne.

It is the policy of the Christian dispensation to turn the hearts of believers from the visible to the spiritual world. Christ left his disciples and established his headquarters in heaven, that he might give an upward, instead of a horizontal, direction to their spiritual affections. In like manner, he has provided for Christendom a church high above the level on which all the visible sects stand, the attraction of which will draw faith upward toward the unseen world, and toward God. The best cravings of all true hearts for church-fellowship and church-privileges will ultimately be turned toward the invisible center of Christianity, where Christ himself and his glorious kings and priests occupy the stations which popes and cardinals and bishops and doctors of divinity arrogate to themselves in the counterfeit hierarchies of this world. Those cravings will then be satisfied, and never till then.

As the invisible church extends itself into this world by attaching to itself individual believers, subordinate visible churches may be formed. But they will not be representative, "vicegerent" churches. They will not claim possession of the world by virtue of a traditionary will, and under the pretense that the Primitive Church is dead. They will be branches, not whole trees by themselves; and as fast as their affiliation to the parent stock proceeds the partition between heaven and earth will be broken down—the distinction between the "church militant" and the "church triumphant" will be repudiated. But whether these visible branches exist or not, whoever wishes to join the true church must first of all seek fellowship with the central organization; and he need not regard his fellowship with any visible organization as a matter of life and death. When the idea that the original apostolic church is yet alive and present to the world, overshadowing all things, and vested with supreme judicial authority, shall swell to its proper dimensions in the minds of believers (as it will when they become truly spiritual), the pretensions of all visible sects that claim the keys of the kingdom of heaven by virtue of "apostolic succession," or in any other way, will sink into insignificance. Every eye will turn from the body to the soul of Christianity.

Papists and others insist that an outward, visible church-organization is a necessary part of the apparatus of salvation, for the same reason as that which made the incarnation of Christ necessary, i. e., because men must be drawn to God through human sympathies; and for that purpose the divine nature, at the point of contact with the world, must be clothed in human nature. This is the strong point of Brownson's argument for the Catholic church. He maintains that if there is no true church on earth then the line of communication with the Godhead is broken, and we must wait for a new reconciliation. To this we reply, there is a spiritual as well as a visible element in human nature, and communication with the Godhead is opened through spiritual sympathies, rather than through visible acts and organizations. But so far as spiritual sympathies are concerned, we are in as good position for entering into fellowship with the invisible Primitive Church as we are for entering into fellowship with the Pope and his cardinals. The latter, as well as the former, are invisible to all except the few who can travel to Rome; and the former certainly have more spiritual power and extension of spiritual presence than the latter. The union of God with human nature is not proved to be broken by the fact that no visible conductor exists. What visible conductor was concerned in the descent of the Spirit on the day of Pentecost? Christ was in the heavens, and the disciples, before that event, had not received the power of the Christian dispensation. The divine nature descended upon them, not through the bodily presence of Christ, but through his *invisible* human nature. So all the riches of the Godhead may come to us through the human nature of the first-born church, though it is with

Christ in the heavens. The disciples had received the external word of Christ before their baptism, and thereby were in initial communication with him. So we have received the external word of Christ and his apostles, through the Bible, and thereby are in initial communication with them. Not a link of the original chain is wanting. By the very nature of things, if man is to be drawn into unity with God, the first step of the process must be to turn his face from the visible to the spiritual world—to give his faith an ascending direction. By the horizontal faith which a visible church evokes he can make no approach to God.

Far be it from us to undervalue the agency of human sympathies in the machinery of salvation. But we cannot admit that the humanity of Jesus Christ is destroyed, nor its efficiency as a conductor of the divine nature frustrated, because he has passed into the heavens. And no more can we admit that the Apostolic Church is incompetent to fulfill the functions of a spiritual mother, because it is invisible. We discern in that church, unseen as it is, a vast accumulation of *perfected* human sympathies, which, when faith shall admit them to action in this world, will produce effects which will amaze the most hopeful expectants of the day of redemption. God is manifest in the flesh at the present time on a scale of which few have any conception. Most persons are gazing into the heavens through a very narrow tube. They see but one "bright particular star," while the whole firmament is studded with constellations. Jesus Christ in his own person is regarded as the only incarnation of God; whereas he is but the head of a great spiritual body which includes the persons of all the primitive believers; and in that whole body dwells the fullness of the Godhead. In an important sense it may be said that instead of one Christ we have above us at least a hundred and forty-four thousand Christs! So far as human sympathies are concerned, the power of salvation which God gained by the incarnation of his Son has since been multiplied by the number of all the perfected members of his body.

We apprehend that it is the recognition of this glorious truth throughout Christendom that is wanted, more than anything else, to re-open the primitive free communication between heaven and earth. Men are looking, on the one hand, to their visible churches, and on the other to Jesus Christ in his individual person—while they know not the glory, and hardly the existence, of the great thousand-fold conductor of heavenly power which God has prepared in the church which surrounds his Son. God will pour himself out upon the world only through his appointed channels. His saints, as well as their King, are to come and be "admired" in the day of his power. 2 Thess. 1: 10. The faith of Christendom must be enlarged, to behold in the clouds of heaven, not only the Father and the Son, but the "sacramental host" of apostles, prophets and primitive believers, before the second Pentecost will come. The alienation of Christendom, not from Popery, but from the invisible mother-church, is the great breach to be repaired, in order that the divine and human natures may flow together, and the "knowledge of the Lord cover the earth as the waters cover the sea."

The Primitive Church is a political as well as ecclesiastical organization. Christ and his officers are kings as well as priests. In the kingdom of heaven the church is the state, and the state is the church. One cabinet administers both religious and political affairs. As we have urged all who are seeking the true church to set their faces toward the spiritual center, so we might by the same considerations urge all who are seeking the true form of government, the national organization commissioned and destined of heaven to universal and perpetual dominion on earth as well as in heaven, to turn away from "American institutions," French theories and British predictions, toward the nation that God has founded in the heavens. The true form of government is not a thing which remains yet to be worked out and tested. It was invented at least eighteen hundred years ago, and has been in actual operation ever since the destruction of Jerusalem. We may say of it, as we say of salvation—"It is finished." When God laid the foundations of the New Jerusalem he gave the world its Capital. When he set his Son upon the throne he established a political nucleus, which will ultimately gather about itself in federal union the nations of the earth, or dash them in pieces.

So the true plan of Association, about which many in these days are busily scheming, is not a matter of future discovery and experiment. The church of the first-born has been for ages working out in theory and practice all the problems of social science. So far as the Socialists have access to the heavenly model, and base their theories on the actual experiments of the citizens of the New Jerusalem, their systems will stand. All else will be consumed when the fire shall try every man's work.

In short, the aim of all who aspire to be reformers of church, state, and society should be, and we trust soon will be, not to arrange in some new form the patchwork of visible institutions, or to devise new schemes of their own, but to enter into amicable and intimate relations with the ecclesiastical, national and social Phalanx which commenced a settlement on the everlasting mount eighteen hundred years ago, and is doubtless now ready to lay before the world the results of its labors and investigations. To all who reverence antiquity; to all who look beyond and above themselves for wisdom; to all who are sick of existing institutions and the air-castles of crude reformers; to all who long for a tried, immovable, divine basis of religious, political and social organization, we offer this advice: "*Open communication with the Primitive Church; labor and pray that* THE WILL OF GOD MAY BE DONE ON EARTH AS IT IS DONE IN HEAVEN."

WHAT IS, AND WHAT MIGHT BE.

XV.

COMPETITION.

The second point which we are to consider is the necessity of improved systems of trade and for the production and distribution of wealth.

The present property system of the world is based on the principle or practice of open competition in the getting, and individual ownership in the holding, of property. This system has not, however, always prevailed, but is, in its full development, of comparatively modern growth. In primitive times most kinds of property were held in common. All land was once so held. A great amount of research has of late years been given to the origin and development of our property system and social customs, by such able writers as Sir Henry Maine, Mr. L. H. Morgan, and Emile de Laveleye. These have demonstrated, past all question, that a common ownership of property preceded individual ownership, not in one country alone, but in all countries. The progressive development of the present system has been substantially the same everywhere.

In the early ages men led a nomadic life, roaming about from place to place, seeking the means of subsistence in the chase. The flesh of wild animals constituted their principal food. Later on they learned to tame certain species of animals so that they would breed in domestication. As herdsmen their means of subsistence became more reliable, but they did not yet occupy lands permanently. The necessity of providing pasturage for their increasing flocks and herds forced them to wander from one region to another. They fatted their cattle for food and added such wild grains and fruits as they could gather. Afterwards they learned to cultivate fruits and grains, raising regular crops. The introduction of agriculture greatly enhanced the value of the tillable land, and tracts of it began to be settled and claimed for a permanent possession by tribes and patriarchal families. Well-watered tracts were especially valuable as insuring against droughts and famines. But these tribes and large families owned the lands on which they settled in common. Suitable parcels or farms were allotted to the use of individuals for short periods, as a year or two, at the expiration of which they were re-distributed. There was no such thing as individual ownership. Gradually, however, the severity of the custom in regard to re-distribution began to relax. Influential persons obtained desirable tracts and were loath to part with them. Improvements were made in the way of clearing up the rough land and erecting buildings which the holders would naturally claim the right to enjoy permanently, as the fruit of their labor and enterprise. For reasons such as these the systems of individual ownership of land by degrees became established and all other forms of ownership faded away. For a considerable time the right and power of personal acquisition had many limitations, imposed either in the interest of the patriarchal family or of the tribal government. In the old patriarchal form the ownership of all the property vested in the ancestor at the head of the family, no matter how many grown-up sons and grandsons he might have. Among the ancient Jews this was the rule. In ancient Rome the *paterfamilias*, or head of a family, owned all the property and had more power over his children than did parents in any other nation. The father could take the property or the life of his child, or of his child's children, without accountability, or he could sell them. This parental power declined in the last days of Rome, and the descendants of mature years had greater rights. All that a son earned in war or as an advocate was his own exclusively, and the power of a father over the person of his child was limited to corporeal punishment or giving him away in adoption with his consent.

We get an idea of the comparative recentness of the full personal ownership of land by reference to the laws of England. When William the Conqueror subdued the island, in 1066, he confiscated the lands of the Saxons who had opposed him, dealing so generously by himself that he took nearly all the land of the kingdom. From the territory thus acquired he made large grants to the Norman nobles who had followed him, subject to the feudal system of tenure. The lands given were not absolutely conveyed. The king was still considered the actual proprietor, he being styled the "lord paramount." The lands were held of the king in consideration of certain military duties to be rendered by the nobles and their retainers, and the possession granted was for different periods, sometimes for a term of years, sometimes for life, but the one to whom they were thus granted had not, until a much later day, any power to sell or otherwise alienate them without the consent of the lord paramount. The rich nobles in their turn granted parcels of land to their followers by a process known as subinfeudation. The freemen who held lands of the nobles were subjected to various burdens. The tenant by "knight's service" was bound to do homage to his lord, kneeling to him, professing to become his man, and receiving from him a kiss. He had also to render certain pecuniary aids, to ransom his person if he were taken prisoner in any fight, to help him in the expense of making his eldest son a knight, and in providing a marriage portion for his eldest daughter. These services were in lieu of rent, and they were sufficiently burdensome for a limited tenure.

As the feudal system gradually declined the restrictions on the alienation of land were relaxed. In the year 1290, during the reign of Edward I., a statute was passed declaring that "from henceforth it shall be lawful for every freeman to sell of his own pleasure, his lands and tenements, or part of them, so that the feoffee (purchaser) shall hold the same lands or tenements of the chief lord of the same fee, by such service and customs as his feoffor (seller) held before." Note that this was only six hundred years ago. The alienation of lands by will was not allowed until many years later, except in the city of London and a few other favored places where the right was claimed by virtue of special customs. It is still a fundamental rule of law in England that all the lands were originally derived from the crown, and therefore, the Queen is to-day sovereign lady or lady paramount of every parcel of land within the realm. This is, of course, a mere theoretical distinction; practically an English land-owner is now as free to sell or devise his real property as are Americans or any other people. The laws governing tenure would undoubtedly be reconstructed with great promptness if the sovereign were in any way to interfere with this freedom.

The history of the tenure of real property gives us the true idea of the growth of individual ownership, because in the early ages the public wealth of nations consisted chiefly of land and the buildings erected upon it, of the domestic cattle, and the small stocks of merchandise then held. Trade was but little practiced in those times, and land was the most valuable item of property. There were no railway, telegraph, canal, or mining shares, no bank stock or government bonds, such as now constitute a large part of the wealth of the world.

With the introduction of the system of individual ownership of property came the hostilities of competition. All the world plunged into a rude grab-game in which he who secured the largest gains was considered the greatest and most to be honored. In the pursuit of riches man strove against man, city against city, nation against nation. At first the disparity of fortune was not so great as it has since become. The life of all classes was then simple, few or none of the luxuries of modern life being known. But as trade increased and new kinds of property sprang into existence, the advantages of the strong and enterprising and cunning became more apparent. Competition began to make deep marks in society. It elevated the fortunate class into positions of ease and splendor, while it cast out as paupers and tramps the weak and ill-endowed.

The game is still going on. Year by year the struggle for wealth grows hotter and fiercer. Fourteen hundred millions of human beings are wholly intent on procuring those comforts and environments which the earth furnishes in such abundance that all might be bountifully supplied if it were not for the unequal distribution which competition decrees. The rich, who

have already more than they can ever use, go on accumulating as energetically as at first, and their capital gives them a constantly increasing advantage. The excess of all production goes into their possession and is stored away. Nations, as well as individuals, go down in the universal strife of competition, and there is even less compassion felt for the miseries wrought by international competition than for the ruin of individuals at home. American newspapers exult over the fact that the coal and tin mines of England are becoming exhausted or are too deep to be profitably worked much longer. Also that her manufacturers are everywhere losing ground. When a nation shows signs of weakness its rivals crowd it harder than before. And so of individuals. It is a common saying that when a man is going down hill every one gives him a kick; just as when one wolf of a pack is hurt or becomes sick the rest fall upon him and pick his bones. The great standing armies of Europe are incidents of national competition in the desire for conquest.

The inequalities of fortune, and the bankruptcy, and pauperism, and ruin wrought by competition in money-getting, are unavoidable incidents of the system. So long as the system is upheld and all mankind swing aloft the maxim that "competition is the life of trade," so long it will be right for the rich to go on accumulating as much as they can, though their millions become a burden and an embarrassment. The poor would do just the same if they could. The system is based on selfishness and cultivates the brutal part of a man. There is no reason why it should not be changed whenever men see fit to change it. It is not made obligatory by any moral or divine law whatever. It is not a system which has been intelligently planned for the general good of society, but is a gnarled and distorted growth. It cannot claim even the respectability and sanction of antiquity, for, as has been shown, it is almost a modern institution. F. W. S.

(To be Continued.)

AMERICAN SOCIALIST.

THURSDAY, MAY 29, 1879.

THE DEATH OF MR. GARRISON.

William Lloyd Garrison died in New York City on the 24th inst. He was born at Newburyport, Mass., December 12, 1804. For fifty years Mr. Garrison has been a conspicuous figure in American life and affairs. We will not here go into an analysis of his career, or an enumeration of its events. These are known to all who are conversant with the Anti-Slavery history. Few men have rounded out a more successful career. The purpose to which he devoted his life when he joined Benjamin Lundy in 1829—the Abolition of Slavery—he saw accomplished when the war of the Rebellion ended at Appomattox, and Lincoln's Emancipation Proclamation became an accomplished fact. No one can deny the great contribution Mr. Garrison's life-labors made to this event. Through the *Liberator* and through the Anti-Slavery organizations which he helped to originate, he did an immense work in arousing the conscience of the North against Slavery. He was a central, dynamic medium of the Anti-Slavery spirit. The first number of the *Liberator* was issued January 1, 1831. It bore the motto: "My country is the world, my countrymen are all mankind"—a sentiment to which Mr. Garrison was ever faithful. The moral quality of the man was shown in the same number of the paper in these emphatic words: "I am in earnest. I will not equivocate, I will not excuse, I will not retreat a single inch, and I will be heard." These were words worthy to be placed beside Luther's famous reply when on his way to Worms. Their dramatic counterpart and finished fulfillment appeared when Mr. Garrison stood on Fort Sumter, in 1865, and saw the Stars and Stripes again floating over its ramparts, and the triumphant shouts of the freedmen were heard through all the Southern States.

Mr. Garrison's methods of working and of utterance were not the highest; it may be doubted whether they were always the wisest even for the time and in the face of the enemy he fought. He was an embodiment of the legal spirit of reform. This spirit always provokes to wrath, to war. It does not change hearts and infuse a new and higher life. It may uncover iniquity and rouse to outward battle against it; but it cannot cast out devils. It may break the military power of an armed slaveholding confederacy, it may sweep away the legal and constitutional shelter and supports of human bondage, and, seizing the strong right arm of governmental power, it may establish and maintain the outward conditions of the freedom and equality of men. But it fails just where success is most essential, just where victory only can bring security and peace—fails of *spiritual conquest.* Slavery is legally gone, but the spirit of slavery remains in the South to-day. The Confederacy is gone, but the Southerners are not converted to a free Union based on the immutable principles and spirit of the Declaration of Independence, to say nothing of a Union based on the Divine Brotherhood of Christianity. That is a work yet to be done; a work which waits for leaders greater than Garrison, for methods of reform far different from his. The death of Mr. Garrison closes an epoch in American history. In the to-morrow of 1880 another dispensation will begin, which we trust will be as marked in the introduction of spiritual measures of reform and of government as the Anti-Slavery epoch has been in merely legal revolutions. With faces turned to the sunlight of this new future we can say of the great moral warrior of Anti-Slavery—*Requiescat in pace.*

THE POCASSET TRAGEDY.

It has sent a thrill of horror through the nation, and is without a modern parallel. A father, the mother consenting, deliberately stabs to the heart his daughter of five years, whom he tenderly loves; and when twenty persons are brought into the presence of the murdered child, and they hear the father's report of the horrible deed, not one of the twenty denounces or exposes it. Some believe, all hope, it was done in obedience to the direct command of God, and that he will justify it in three days by a resurrection. The child-slayer had previously possessed the confidence of his neighbors as a man of integrity and good morals, and no one is now found to suggest that the act could have been induced by any motive other than that alleged by him—the desire to make an acceptable sacrifice to God.

The case has naturally excited a great deal of comment. Newspapers all over the country have made it the subject of leading articles; ministers have founded their sermons upon it; societies have debated it; and one and all have attempted to point out its antecedent causes; and most of them, we notice, cannot get through their comments without having a fling at the Bible, and really making it responsible for the whole thing.

If we were to make a point, we should say the Pocasset tragedy condemns not the Bible, nor faith in it, but unbelief in its predictions concerning the great event of the Second Coming of Jesus Christ; and in this condemnation are included the popular churches and all who teach that that great event is yet future.

Christ himself predicted his speedy coming, saying, "*Verily I say unto you, ye shall not have gone over the cities of Israel till the Son of man be come.*" And again: "*Verily I say unto you, there be some standing here who shall not taste of death till they see the Son of man coming in his kingdom.*" His Apostles announced, after his death, that "*the Lord was at hand;*" that "*the coming of the Lord draweth nigh;*" and finally, "*It is the last hour;*" "*we know it is the last hour.*" These positive assertions are repeated in so many ways that nothing in the whole New Testament is so clear as that the primitive Christians expected the coming of Christ within a single generation of his first coming. This fact is universally admitted; and yet it is taught in the churches of to-day that Christ's Second Coming is yet future, and so far distant that those who use the same words respecting it that were used by the Apostles eighteen hundred years ago are denounced as foolish fanatics, and, indeed, generally turn out so—an immense amount of religious folly and frenzy having been exhibited by the Second Adventists, especially during the last fifty years. Charles Freeman and wife and his Pocasset neighbors carried their fanaticism to extreme wickedness; but thousands of Second Adventists since the time of William Miller have had the same disease in milder form. Charles Freeman and wife may be condemned and hung, or imprisoned for life; but unless the cause of the Second Advent mania be removed little is gained.

That cause is, we repeat, unbelief in the simple declarations of Christ and the Apostles. It is assumed that Christ has not come because the world's historians have made no record of it; and yet he himself said he would come "*like a thief in the night,*" and that the world should "*see him no more.*" Let it be assumed and taught that Christ has made his second appearance; that it was a spiritual transaction; that he never promised to make a personal display of himself at his Second Coming; that his eternal kingdom is established in the invisible world; that we can prove ourselves loyal subjects of this kingdom while citizens of this world; and then the fanaticisms which have accompanied the declaration of the immediate personal coming of Christ will cease.

The Pocasset tragedy recalls Abraham's offering of Isaac; Freeman and his friends justify it as the result of Abrahamic faith; skeptics make use of it to bring the Old Testament record into ridicule and contempt; and even ministers and religious journals make lame apologies for the Bible worthy, saying that owing to his barbaric conditions and surroundings he was led astray, or that he misunderstood the command of God, or that the record itself is an example of oriental extravagance and therefore is untrustworthy as history. The true position to take is, that Abraham had been for a long lifetime in open communication with the angelic world; the messengers of God had come to him; talked with him, and eaten with him at his table; and their counsel had never failed him; he knew that he could place entire confidence in the word of the heavenly visitants. Moreover, their promise to him had been sealed with the greatest of earthly gifts—a son—which was born to him after Sarah, his wife, had passed the natural child-bearing age. He had received this child as from God; and when the Giver required of him the severest possible test of faith, his obedience was perfect. It was a noble, godlike act, and fully justified by the results. There was no scene of horror, but one of beauty, of victory, of sweet reconciliation with the ways of God; and by it was forever demostrated that in the religion of the God of Abraham "obedience is better than sacrifice," and that in that religion human sacrifices NEVER WERE TO HAVE A PLACE.

Now, note in contrast with all this that the Massachusetts Adventists, the chief actors in the late tragedy, have had abundant evidence for the last thirty-five years that their fundamental doctrine is a delusion, and that the spirits under whose influence and control it brings them are but "juggling fiends" that "keep the word of promise to the ear and break it to the hope" continually. Who can tell how many times they have been duped by false predictions of the time of the coming of Christ? And how often their hopes have culminated in the intensest fanaticism as the appointed hour approached? Many, in their blind zeal, have gone so far as to dispose of every earthly thing, and await in "ascension robes" the grand event that was to usher in the everlasting kingdom; and then, as the time passed without the fulfillment of their expectations, they were plunged into the gloomiest depths of disappointment and despair!

There is, it will be found, a complete contrast between the two cases, both in the antecedents and consequents; and there is neither sense nor reason in confounding them, and so making Freeman's crime an excuse for condemning Abraham and dishonoring the Bible. Abraham acted under a control whose wisdom and righteousness had been verified by all his past life; Freeman acted under a control that had deceived thousands all around him. Abraham performed a deed justified by all that preceded and followed it; Freeman

one that has no justification in the past, the present, nor the future, and in violation of all human laws. A true control is very likely to lead men to act in harmony with the laws and government under which they live, even when seeking to introduce something better. Such was the example of Christ and of Abraham, who in his day was himself the embodiment and representative of the highest human government.

COMMUNITY ITEMS.

ONEIDA.

—The warm weather brings visitors. The season opens quite briskly.

—There was a severe frost on the 22d, nipping the strawberry, grape and apple-blossoms, and apparently injuring other prospective crops.

—There are some folks who say we need rain; and there are others who say they think those who have the weather in charge know what they are about. Human foresight is so short let's hold on to the Administration awhile longer.

—The farm superintendent says he has 18 acres of winter wheat, 9 acres of spring wheat, 20 acres of barley, and from 25 to 30 acres of corn. The vegetable garden, the vineyards and the small fruit patches for the family comprise 20 acres.

—Thanks to the great ice-vaults at the Keep, we still have an unlimited supply of good apples, the chief variety being a clear-complexioned russet. There are twenty barrels now on hand—enough to last, the steward says, till strawberries are ripe.

—The farmers have a new machine which is said to be a very neat thing. It plants two rows of corn at once as fast as a horse can walk. A man and boy ride the machine, the man driving the team while the boy lifts a lever at proper intervals, depositing an exact quota of corn simultaneously in two hills. With this contrivance a man can do nearly ten times as much work per day as in the old way.

—Among the correspondence read the other evening was a letter from our old friend, Mr. John Gage, inclosing a copy of an article about the Community which he had sent to a leading daily. He wrote that his offering had received no attention, and he would therefore send it to us. Although he was unsuccessful in getting his ideas before the public, we took the will for the deed and passed a vote of thanks for his generous endeavor to defend us. Here are some of the points which he makes:

"I felt aggrieved at seeing that such a paper from such a man as the Rev. Prof. Mears should be published in a leading daily of America, and nothing but age should have prevented my answering before. I will notice but a few points, and trust some other friend will review it more in full. Mr. Mears says of the Community:

"'It is a scheme which began in deliberate adultery there, and which has been perpetuated by deliberate adultery and shameless concubinage here.....Evidently, however, their apologists have felt the incongruity of the term marriage applied to such a gross and bestial mode of living..... The practices of the Oneida Community are sheltered from public view by their own vileness, which honest types refuse to tell.'

"Now let us inquire if honest types do refuse to tell about their mode of life. The first witness I will introduce is John W. Mears himself, who, in the article above specified, says:

"'Scanty information upon this part of the subject does not result from any real difficulty in getting at the facts. Loathsome as they are, they have been published with rhetorical flourishes, with pretences to science, and with complacent references to the most objectionable parts of Plato, at the printing-house of the Community itself, and have long been for sale over their counters. In those pamphlets may be found their methods of regulating the relations of the sexes, and of securing what they claim is the best breed of men, in all their nauseating details.'*

"That is true, Brother Mears. Their honest types *have* told, as you say, in all their details (leaving out your adjectives), about their manner of life—as I know personally, having read their books, pamphlets and papers for years, and with profit. I can say, also, that they do tell more particularly than most private families would be willing to tell of their private lives, and they do say that their children know better of their parental relations and the parents of the children than is often the case in private families; and as part of them have tried both modes of life, they should be judges in this matter.

"In his closing paragraph Mr. Mears discloses the particular cause of complaint with him. He says:

"'Who is prepared, in the pretended interest of science, to allow experiments to be tried involving the overthrow of the most sacred primal relations between man and man, the bringing into the world of children ignorant of the parental relation in any proper sense, and the establishment of institutions in their nature utterly subversive of the foundations of the State and of civilized society?'

"I will say, I do not know that any one is. I am sure the Oneida Community entertains no such idea. They do not wish to overthrow such relations between man and man, or bring into the world children ignorant of parents, or establish institutions subversive of the foundations of the State and society. But they do wish, and are putting forth their best efforts to establish, such relations between man and man, woman and woman, and woman and man, as shall enable them to bring into the world better, stronger, healthier children, free as possible from disease of body and mind; and to the accomplishment of this end they are bringing to bear all the science of the age, which is unfortunately very meager. That they have succeeded beyond all expectation, considering the short time of trial, is shown by facts. They have fifty-eight children under ten years of age; they have lost five only during that time, and those died at or near birth. Where will you find a showing like this in the health department of children elsewhere.

"How can Mr. Mears defend himself for using such expletives about a Society which has done so much good and so little harm? I only wish I had sufficient control over my appetites and passions to be able and worthy to assist in sustaining a Society every way as worthy as the Oneida Community."

*Itmust not be imagined that these statements of Prof. Mears are true *of the present time.* In deference to the fastidiousness of the Comstockian era we long ago ceased to advertise or sell or circulate or keep in stock literature of this tabooed kind.—Ed. Am. Soc.

A REVERIE.

I had a new sensation yesterday. I was in a boat which shot—I don't suppose that is the word—which glided down some rapids. They were too slight to shoot over, but steep enough for a swift gliding descent, and the motion gave me a new sensation. It was a delightful sensation of peace—rhythmic peace; not the negation of strife, but positive accord with a strong current, quite different from drifting down-stream at the common rate, or being blown by a wind. It lasted only a minute, but I cannot get it out of my imagination. I would like to live in that sensation—abandoned to a happy, bounding current. But my course of life is exactly up-stream, against the current of the world, in fact, against rapids a good deal of the time. I don't want to go with the current, because I believe it is the broad way that leads to death, and I never shall. My hope is to get down deep enough to find an under-current going the other way, for there is one. I have touched it at times. There is a shaft in my heart that reaches down to it. The peace which God gives to those who please him is compared to a river. It is not motionless; it is pulsatory and strong. It "passeth understanding," but I think gliding down a rapid affords a faint illustration of it. R.

THE TWO.

As to the question of the sexes, I think that woman's *love of dress* is the stamp of her inferiority. It ends the discussion with me. I can't respect my sex as I do the other while we are such creatures of dress. Here a man and his wife are projecting a journey. The man is equipped in an hour, and his attention is free for the higher considerations of the occasion, but the woman must have a week for her preparations, and starts off fagged out with shopping and dress-making and packing. Go to Wilhelmj's concert. The gentlemen performers are not distinguished at all by their dress, unless it is by its simplicity. Wilhelmj's black coat is buttoned across his breast up to his collar, and his wristbands are quite inconspicuous. But the lady singer comes in dragging a peacock's tail unspread, and tattooed from head to foot with colors and frills and embroidery. What is a wedding to a woman? It is a bride's satins and laces and jewels. The sentiment of the circumstance is all smothered in dress. She can neither feel solemn nor gay—she is a spectacle of clothes. You bring me Scripture for her relief: "Can a maid forget her ornament, or a bride her attire?" I don't say she can any more than a leopard can change his spots: I only say it is something which stamps her inferiority.

If you quote revelation, I will quote nature. According to nature man should be appareled in brighter colors and with more fanciful decoration than woman, and should think more of his appearance. See the peacock and gobbler and rooster, and the male birds generally. The lion cultivates a flowing mane, but the lioness wears her hair as meek as a Methodist. The human female seems to have lost her natural prestige, and is fain to make herself attractive in meretricious ways.

Imagine a man compressing his ribs with stays, or trammeling his legs with skirts; let alone swathing them after the mummy fashion of to-day. Imagine him spending an hour every morning in fixing his hair for a day-long torment. He *will* have his dress subservient to health and comfort and freedom of breath and motion. You say he is in bondage to the changes of fashion as much as the women are. But he contrives to keep these conditions intact. His new styles are not allowed to intrench on his comfort and health and the higher interests of life. If he changes the cut of his hair, he still keeps the sweetness and unconsciousness of short locks; he does not let them grow inconveniently long, or canker his head with a frowsy chignon. If he changes the fashion of his coat, it is almost unnoticeable, and you may be sure it is at no sacrifice of ease. His pantaloons may be cut a little more bagging or a little more statuesque, but never with trails or any impediment to his natural gait. His hat is always the same serviceable sun-shade, and his cap the same protection from the weather, no matter what the details of style.

Well, you say that the women dress to please the men, and if women are foolish men make them so. My answer to that is, that men are as fond of pleasing women as women are of pleasing men, and more so, but they have wit enough to accomplish their object without the monstrous sacrifices women make. Whether any amount of education and opportunity will give women this wit, or diminish the advantage man has gained, remains to be seen. Judith.

MATHEMATICAL CRITICISM.

An entertaining method of character-examination was lately tried in our circle, as follows:

The trait under examination was thoroughness—the general habit of faithfulness and order. Each one made a list of the persons present, in detailed order, and then, adopting the phrenological scale of measuring organs, proceeded to mark against each one's name the figure corresponding to his development of this faculty in the judgment of the writer. The scale, being from one to six, indicates the degrees—Very Small, Small, Moderate, Full, Large and Very Large. If a person was thought to have a fair amount of faithfulness he was marked four, signifying Full—if he was noted for reliability in this respect he was set down at five, or Large, etc.;—each one, however, following his own private judgment in making the estimates. After every one's list was complete, the sum of estimates against any particular name was taken and divided by the number of critics, which gave precisely the average of the opinions of the whole circle on each case.

This method might be extended to all the various departments of character, and the result would be (in any family or circle of acquaintance) a pretty accurate chart of every one's mental and moral development.

SPIRITUALISM AND SOCIALISM.

Frederick F. Cook, in his paper on the "Spiritual Rationale," predicts the union of Spiritualism with Socialism. The following are the most important of his remarks on this point:

In this connection I desire to call attention to something that scarcely is yet, but soon will be. If Spiritualism has been under a cloud because of its connection with free-lovism, it is destined to pass under a still darker cloud—but one that has a golden lining. This cloud is called

SOCIALISM.

As yet the points of contact are but few—the occultation is not taking place under the observing eye of the scientist, and the process is therefore attracting no attention. But the world will not be kept long in ignorance. Soon the cry "Spiritualism is no better than Communism," will be joined to those other cries, "Spiritualism is free-lovism," "It is a fraud," "It is a delusion." Well, Spiritualism can bear the last as it has all the rest. But there will be no little squirming even among believers. There is a class of Spiritualists who are, in truth, aliens to the movement, and always in hot water. Like a great many other half-individualized people, they are troubled with an itching for so-called "respectability." It is ever their lamentation that Spiritualism has not yet made its way into "good society." Such as these will cry aloud against the fusion. They will give utterance to a vast amount of cant about "defiling our beautiful philosophy," "prostituting this God-given religion," and more of the same sort of unmeaning stuff. But their cries will pass upon the wind unheeded. The work will go on. It must go on, for it is the sole instrumentality that can save society. * * * * *

For Spiritualism to enter Socialism, it is not necessary that present Spiritualists should attach themselves to the Socialistic body. As I have before indicated,

SPIRITUALISM IS SPONTANEOUS.

It will spring up unbidden in the very center of the Socialistic camp. At present a point of contact, is the free platform of Spiritualism. In many places Spiritualists and free-thinkers have joined forces, occupy a hall in common, and established what is known as a free platform. From this anyone may have his say, and no one is responsible but himself. This affords Communists the opportunity ever coveted by them. In this way a beginning is making for one of the most remarkable struggles in the social history of the world—a phenomenon well worthy the attention of the student. * *

The mediumship that will develop within the ranks of Socialism for a time will no doubt represent the boldest kind of agrarianism, since it needs must to ingratiate itself. But by-and-by, when the whole lump shall have been leavened, will come the amelioration—not as a miracle, but as a growth, an evolution—and by gradual changes this pestilential bayou will be turned into the common stream of life once more. When this is done the great problem—I will not call it conflict—that lies in the adjustment of capital and labor will be solved. Socialism will have given up its destructiveness and capital its rapacity. * * * *

The elements and tendencies of the two movements are such that a meeting and partial merging of Spiritualism and Socialism is as much a necessity, under natural law, as the attraction of bodies possessing chemical affinity. The characteristic of the material of both is individuation. They are also alike in this, that both are, so to speak, in solution—both represent transitions—are, in fact, revolutions. * * * Both sides are intensely active—possess, in fact, nearly all of the activities now visible in the civilized world—and but for the mental blindness that is abroad, this endeavor would be to thinkers a most absorbing study of contemporary sociology.

Spiritualism is re-writing the history of man—the history of civilization. To the effects which are alone apparent to man's dull apprehension, it is adding the legitimate causes. Under its magical touch the things that are now most obscure will be brought into the clearest light.

THE WINGED AGE.

Looking at the changes of the last fifty years, memory, rubbing its eyes, asks, Where are we? Is this the same world with that of our boyhood, when the stage-coach was the only means of communication between distant places—when it toiled up the dusty hills on country roads, with nine passengers inside and one on the box with the driver, or came rattling up to the village inn, to deliver the mail, change horses, and allow the cramped passengers to put out first one leg and then the other, and stroll about the piazza or visit the bar-room? Anon, Jehu's "All aboard!" would cause the group to ensconce themselves again in the bowels of the vehicle, and with a gentle trot of the fresh horses over the bridge and around the hill the stage would disappear, and the event of the day to the village would be over. You remember all this, my middle-aged friend; but could it have been on this same steam-roaring, lightning-talking planet that we inhabit now?

Then, an area of fifty or sixty miles' diameter was all a man could command by a long day's uncomfortable travel, at high rates, and with a small amount of baggage. Now the railroad train makes you present at any place five hundred miles distant, by the expenditure of an afternoon's ride and a night's nap in a sleeping-car. Steam has simply made an angel of you, my friend—given you the wings that ancient painters and poets imagined for celestial beings, so that you can fly through the midst of heaven as on the pinions of the wind. Have you not seen in this marvelous change the flight of at least a thousand years?

And this power of rapid communication, if it makes angels of us, is for good and not for evil. It is the complement of an age of love and not of hatred. It tells us that we are going to be one; that the old night of selfishness and ignorance has passed away; that henceforth man must find his interest in that of his fellow. Steam and electricity are the tools which have been prepared for Communism. They correspond perfectly to the spirit of that system and to nothing else. They delocalize, liberalize and educate us for a life that is broader, deeper and richer than individualism.

THE ELECTRO-MOTOGRAPH.

[E. M. Fox in June Scribner.]

The latest achievement of Mr. Edison is the electro-motograph, a brief explanation of which was made in the May number of this magazine. Although it is yet in its infancy, the scope of its utility has already become far more extensive than that of any of Mr. Edison's previous inventions. Probably its most striking feature is its paradoxical power of making the human hand talk; for the hand revolves a little cylinder, and the instrument speaks as it is bidden, and when the hand stops turning, the instrument ceases to speak. At a superficial glance, this principle would seem to be the same as that of the phonograph; but in point of fact there is no essential similarity between the two inventions; they are used for entirely different purposes, and are governed by separate and distinct laws. The phonograph records and preserves the waves of sound; the electro-motograph—or, as it is called when used in connection with acoustics, the "chemical telephone"—records nothing. In the phonograph, the main principle is the indentation of tin-foil on a cylinder, by a small needle attached to a diaphragm, which is set in motion by the waves of sound. In the chemical telephone there is likewise a cylinder and a diaphragm; but with these its resemblance to the phonograph ceases. On the cylinder of the chemical telephone rests a metal arm attached to a diaphragm, and the passage of electric waves through such cylinder causes the vibration of the diaphragm, as will be more fully explained farther on. The scientific principle involved in the electro-motograph discovery is diametrically opposite to the main principle in electro-magnetism, and yet it performs in most cases exactly the same functions as electro-magnetism.

In all contrivances hitherto used for producing a mechanical movement at a long distance, the agency employed has been electro-magnetism. Take for illustration the ordinary Morse telegraph. This, as every school-boy knows, consists in the rough of a piece of soft iron around which is coiled a continuous fine wire, through which wire is passed, so to speak, a current of electricity. This current magnetizes the piece of soft iron, which thereupon is enabled to attract a second piece of iron or armature. Here, then, we have a mechanical movement, produced by energy transmitted from a distance. By means of the discovery of the principles of the electro-motograph, Mr. Edison has made it possible to produce mechanical movements at a distance without the employment of electro-magnetism. In other words, had the inventor of the telegraph never lived, and had electro-magnetism never been discovered, we might to-day accomplish the same results by means of the electro-motograph.

MAKING GEOGRAPHY TO ORDER.

[C. C. Buel in June Scribner.]

Within a few years the science of making geography to order has been remarkably developed. Holland almost set the fashion by giving Haarlem Lake up to agriculture, and since then has constructed a ship-canal, under great engineering difficulties, from Amsterdam Harbor direct to the German Ocean, making the Dutch metropolis independent of the circuitous and difficult course through the Zuyder Zee. De Lesseps comes next with his Suez Canal, triumphantly completed in the face of political opposition and in defiance of obstacles before regarded as practically insurmountable. Most important of all for the Darien project, the Suez Canal has proven a remarkable financial success, though it cost ninety-nine millions, about twice the amount first estimated. After it was opened in 1869, shares whose par value was 500 francs dropped to between 200 and 300 francs, while ten years afterward they are quoted between 700 and 800 francs. This canal shortens the voyage from England to India by 9,000 miles, yet the fact that British Oriental trade has been injured by it to the advantage of the great commercial cities of the Mediterranean testifies to the foresight of Lord Palmerston when he opposed its construction. The Darien project, on the contrary, met with his approval, and to-day appears to be the only expedient which would enable England to compete with France, Italy, Austria and Constantinople for the future Oriental trade of Northern Europe. The Mont Cenis and Hoosac tunnels demonstrate that man may safely drill his way through the rocky foundations of great mountain chains, and to this conclusion, the St. Gothard tunnel, moving with unexpected rapidity to completion, adds confirmation. Tunnels are soberly being planned to pierce the Alps under the Simplon Pass and to admit a railway under the English Channel. De Lesseps is maturing his scheme for flooding the Saharan desert, confident that a vast inland sea once existed there and that it can be restored by cutting a canal through the sand-barrier of the coast, thus adding fertility and internal water communication to the French possessions in Africa. General Türr, president of the *Société Civile Internationale du Canal Interoceanique par l'Isthme du Darien*—which holds a concession of rights in the Darien Isthmus for canal purposes and expects to be the nucleus of a new construction company—is also interested in a project to connect the Adriatic and the Danube by a canal of ordinary capacity. The advisability has also been considered of a ship-canal across the Maylayan peninsula—the long narrow finger of land extending south from Siam to the Straits of Malacca. Such a canal, connecting the Bay of Bengal with the Gulf of Siam, would subtract 1,175 miles from the voyage between India and China. With this and the Darien project successfully executed, a voyage around the world could be made, also *via* Suez, without crossing to the South of the equator, keeping, at the same time, between the eighth and thirty-seventh parallels.

"The Emperor of Austria," says the New York *Tribune*, "has just been presented with a remarkable suit of clothes. The wool from which the garments were made was upon the sheep's backs eleven hours before the suit was completed. At 6:08 in the morning the sheep were sheared; at 6:11 the wool was washed; at 6:37 dyed; at 6:50 picked; at 7:34 the last carding process was finished; at 8 it was spun; at 8:15 spooled; at 8:37 the warp was in the loom; at 8:43 the shuttles were ready; at 11:10 seven and three-quarters ells of cloth were completed. At 12:03 the cloth was fulled; at 12:14 washed; at 12:17 sprinkled; at 12:31 dried; at 12:45 sheared; at 1:07 napped; at 1:10 brushed; and at 1:15 pressed and ready for the shears and needle. At 5 o'clock the suit, consisting of a hunting-jacket, waistcoat and pantaloons was finished."

INCREASING LONGEVITY.

[From "How to Grow Handsome."]

Notwithstanding the lamentable premature mortality of the present day, statistics show that the length of life has been steadily increasing since the sixteenth century, when, according to Dr. Buchanan, its average was only *eighteen years*. It is now *forty-three years*.

In Geneva, Switzerland, of whose population, births and deaths an accurate account has been kept for three centuries, the mean duration of life—

From 1500 to 1600	was	21	years 2	months
" 1600 to 1700	"	25	" 9	"
" 1700 to 1800	"	32	" 9	"
In 1830	"	40	" 5	"
In 1850	"	47	" 0	"

The mean duration of life among the ancient Romans, not including the servile classes, according to Ulpianus (as quoted by Dr. Southwood Smith), was only thirty years. Among the same class in Great Britain at the present time it is fifty years. For the whole population of Great Britain the average is forty-five; for France forty-two, and for the United States about forty-three.

These facts illustrate in a very striking manner the influence of civilization and an increase of knowledge and the comforts of life in promoting physical welfare. The poor and laboring classes in most countries (popular belief to the contrary notwithstanding) are shorter lived *by more than one-fourth* than the wealthy. A comparison made for France by M. Villemermé, and based on actual statistics, shows that the wealthy live on an average *twelve years* longer than the poor. The proportion would be different here, however, as even those whom we call poor possess most of the conditions essential to health and long life as largely as the rich, and are free from some of the unfavorable conditions to which the latter are subjected.

Philosphers and men of quiet reasoning, naturalists, statesmen, and other men whose studies and avocations were especially calculated to develop and maintain the supremacy of the moral and intellectual powers, have been proverbially long-lived. In this connection we may name, among the ancients, Homer, Hippocrates, Pythagoras, Plutarch, Xenophon, Plato, Thales, Carneades, Sophocles, Zeno, Galen, Democritus; and among the moderns, Locke, Newton, Galileo, Boyle, Leibnitz, Buffon, Olbers, Blumenbach, Hahneman, Swedenborg, Sir Edward Coke, and Fontanelle. All of the persons thus named were distinguished by active and laborious habits, and some of them were intense, if not intemperate workers.

"To those," writes the poet Longfellow, "who ask how I can write 'so many things that sound as if I were as happy as a boy,' please say that there is in this neighborhood, or neighboring town, a pear-tree planted by Governor Endicott two hundred years ago, and that it still bears fruit not to be distinguished from that of young trees in flavor. I suppose the tree makes new wood every year, so that some part of it is always young. Perhaps that is the way with some men when they grow old. I hope it is so with me."

President Lincoln once listened patiently while a friend read a long manuscript to him, and who then asked, "What do you think of it? How will it take?" The President reflected a little while, and then answered: "Well, for people who like that kind of thing, I think that is just about the the kind of thing they'd like."

John Burroughs has a genuine love of nature, and he is one of the few who do not hesitate to make you acquainted with their sweethearts. Taste of these strawberries with him: "On the threshold of summer, Nature proffers us this, her virgin fruit; more rich and sumptuous are to follow, but the wild delicacy and fillip of the strawberry are never repeated—that keen feathered edge greets the tongue in nothing else. Let me not be afraid of overpraising it, but probe and probe for words to hint its surprising virtues. We may well celebrate it with festivals and music. It has that indescribable quality of all first things—that shy, uncloying, provoking barbed sweetness. It is eager and sanguine as youth. It is born of the copious dews, the fragrant nights, the tender skies, the plentiful rains of the early season. The singing of birds is in it, and the health and frolic of lusty Nature. It is the product of liquid May, touched by the June sun. It has the tartness, the briskness, the unruliness of spring, and the aroma and intensity of summer. Oh, the strawberry days! how vividly they come back to one! The smell of clover in the fields, of blooming rye on the hills, of the wild grape beside the woods, and of the sweet honeysuckle and spiræa about the house. The first hot, moist days. The daisies and buttercups, the songs of the birds, their first reckless jollity and love-making over, the full, tender foliage of the trees, the bees swarming, and the air strung with resonant musical chords. The time of the sweetest and most succulent grass, when the cows come

home with aching udders. Indeed, the strawberry belongs to the juiciest time of the year."

ONE THING AND ANOTHER.

The tariff won't be meddled with this extra session.

They would pet Bret Harte in England if they could get a chance.

New York City doesn't want to be straddled over by elevated railways any more than is necessary.

It is our opinion that France and England are busy getting in their spring crops. Can't stop to make any history just now.

The Executive Committee have got so far as to resolve that our World's Fair must be held somewhere on New York island.

Mr. Kiddle has resigned his position on the New York Bureau of Education. A man who can resign so handsomely can't be very insane.

This reign of dry weather doesn't make the grass grow. An old-fashioned rain with a free rein to thunder and lightning would be better and wetter.

Switzerland has had an increase of murder since the abolition of capital punishment. Each Canton is again at liberty to revive that cheerful institution or not, as was the case before 1874.

News from the Cape says that Cetewayo has retreated to his lair, and that Colonel Wood will make himself offensive to the Zulus as soon as Lord Chelmsford comes up to Kambula Hill.

It was Germany, not Russia, that demanded that Switzerland renounce the right of asylum for foreign refugees. The little Republic refused, and when the matter was referred to the other Powers they wouldn't agree to it.

Austria takes hers with a good deal of water this year. Great floods on the Danube reported. At Belgrade the river was twenty miles wide, and all the way from Pesth to Bazias the villages generally had water in their streets.

Let us hope that this new constitution of California is the uprising of a down-trodden moral sense in that community. It may be awkward and its after efforts clumsy; but we may be sure that it is progress and right kind of evolution.

Mr. D. G. Croly, formerly the managing editor of the New York *World* and later of the *Graphic*, writes from California: "I make free to assert that some of the evils which have afflicted the people of this coast may be corrected by the 'new Constitution.'"

The Scarlet Woman dedicated her great New York Cathedral last Sunday. Pinnacles of the altar sixty feet high; masses full of triumph and battle; great bells booming like melodious cannon; all highly emotional, and efficacious we hope in the honest fulfillment of contracts and the like.

It is reported that Proctor Knott of the Judiciary Committee will try to comfort the Democrats with the idea that the law as it now stands really prevents the President from using the troops to enforce the Federal laws on election day and at the polls. Didn't need that vetoed bill anyhow.

I think there was a Solid North at one time. It was "terrible as an army with banners." Do you want to see another? If I remember rightly it marched from Cairo to Charlestown—from the Ohio to the sea. If you don't want to have another, stop bothering around with your Solid South.

The Warner silver-bill before passing the House got into a state not particularly satisfactory to its advocates nor to the bullion owners. It had been amended so as to make the coinage charge equal to the difference between the bullion price of silver in New York and the legal tender value of the coin. There is no painful apprehension that it will become a law.

We are going to assume that California should understand and does understand her own situation better than anybody else. From the tone of the Eastern press you might fancy that she was a great overgrown child whose thoughts concerning herself and her interests should be set aside and some one got to think for her.

Bismarck and his government are busy pushing their new tariff. He disclaims all intention of seeking to increase the imperial exchequer by the corn-tax on imported grain. All he desired to do was justice to his long-suffering countrymen by removing to the frontier in the form of a consumption duty, a part of the direct taxes.

The South it seems has a little money to invest in this United States of ours. The postmaster of Atlanta, Georgia, begun the sale of $10-certificates rather timidly—had only $5,000 of them sent to him. They were taken at once, and he now has orders for $300,000 of them, and it is thought he can sell half a million in all.

"The great battle of society is to save itself from all which is subversive of that for which society exists. The battle is constant. The moment it is abandoned the disastrous consequences are felt in every household. Upon one side are pauperism, crime, disease, vice, every form of selfish indulgence and the neglect of the young—upon the other there are reformatory societies, schemes of education, plans for promoting personal and domestic economy, for arresting the reckless, for strengthening the weak, for making bad men better, and for keeping good men from the path of temptation. What these effects are may be deduced from an estimate of what would follow their abandonment."—*Tribune.*

Judge Dundy says that his decision releasing the Poncas Indians from the custody of Gen. Crook is based on the ground that those Indians are "persons" within the meaning of the laws of the United States, and have just as much right to *habeas corpus* as white men. The decision, as we now understand it, does not appply to Indians on reservations under treaties.

How do you like this spring?—six weeks of drouth: mercury going up like a rocket to 96° one day, and then dropping like a stone down to frost and ice, and death to the strawberries. Don't it give you the promiscuous neuralgia?—a thick ulster of dull aches, with little nips and pinches and stabs thrown in. If so you can set up for a weather prophet and predict storms two days off and a hundred miles away.

Senator Ben Hill, who came up from the South so very "reconciled," so "childlike and bland," is now pestered by his secession record which the Republicans have been digging up. Double-minded folk, men on the fence, and men endeavoring to sit on two stools are likely to be bothered with their records. Not so with your real one-sided, jug-handle fellows—their pester comes from a deal of hard fighting.

The fact seems to be that the Porte is very unwilling to carry out the Berlin suggestion for the rectification of the Grecian frontier. There is to be a conference of the Powers at last to force the Turks into a settlement with Greece. The hostility of the Greeks toward the Turks has just resulted in a battle at Perlazia, Thessaly, in which the Turkish forces lost 450 men. The insurgents lost seventy men, but that number includes their leader.

The question for the International Convention of engineers at Paris to decide is whether to climb over the hills with a canal and locks or to pierce the cordillera with a tunnel seven miles long and 150 feet high, so that a great merchantman can go through on a level—head in air, yard-arms and elbows striking out. Let us have a tunnel and beat Egypt and the Suez Canal, the Pyramid of Cheops and the Sphinx sitting there in the desert with no fear of sand blowing into her eyes. Anything to beat Egypt! Thirty centuries have looked down from the pyramids and bullied us long enough!

The Negro Exodus is a part of the process of social evolution—it means business, and is morally certain to go on. It has its springs, 1, in a pernicious credit-system—this, however, bears hardly on all Southern laborers—white as well as black; 2, in a land monopoly; and 3, in political oppression. It is this last which brings the negroes to the surface of the stream. A convention of colored men met in Richmond lately and passed resolutions of sympathy with the exodus. Isaiah Montgomery, a well-known colored planter of Mississippi, has, in connection with the State Freedmen's Aid Society of Kansas, bought 3,200 acres of land, forty miles southwest of Topeka, which will be sold out to the negroes in lots of forty acres to each head of a family. The settlers agree to pay $2.65 per acre for the land with 7 per cent. interest. Mr. Montgomery undertakes to give employment on his section until the colonists are able to get their little farms in order.

Yakoob Khan and the Viceroy of India have come to an understanding, and Beaconsfield gets his scientific frontier. It doesn't take in all Afghanistan though. By this new peace England gets the famous Khyber Pass, the Kurum and Khost valleys, and the privilege of having a fortified camp within a four days' march of Cabul. She will also hold the main gateway between Quetta and Candahar, and have a resident at Cabul; also at Candahar and Herat if she wishes. The Ameer's foreign relations will be subject to English revision, also his relations to the native tribes. The next invasion of Afghanistan will be an easy affair. The one before this cost the British $75,000,000. This one has required only about two millions sterling, and the English are no doubt glad to have the expense stop, for the finances of India could hardly be worse. Taxation has been pressed as far as the Hindoos can stand. Famine is threatening, and in the Bombay Presidency, dakoity, the old form of brigandage, has reappeared. The marauders have been too strong for the local police, and the troops have had to be called into use.

An anonymous writer in the *Atlantic* for June has a "Study of a New England Factory Town." It was a cotton-weaving town, and "there were too many laborers there already, but every day there were new arrivals from other manufacturing towns. Some, on learning that the mills were crowded, resumed their quest in new directions. Others had not means to go farther, and remained to swell the number of the unemployed and discontented. Is it impossible," our writer asks, "to devise some plan which would prevent this migration of crowds of laborers to places where there is no demand for labor and no prospect of their finding employment? We already map the course of the winds and the state of the weather for the whole country each day. Would it be much more difficult to map the state of the labor-market for the whole country every week or every month? The impotence of society in the presence of such evils is more apparent than real."

The man who made a "Study of a New England Factory Town" went to the saloons with the mill-people and found them delighting themselves with beer and songs like this:

"Sampson was a strong man,
He was not counted lazy;
He took the jaw-bone of a shark
And slewed the gates of Gazy.

"It rained forty days and nights
Exactly by the countin',
And landed Noah and his ark
On the Alleghany mountain."

Then he went to the Academy of music with a throng of well-dressed people of both sexes—and there he heard the perfumed élite encoring a rather pretty girl in "tights" who sang:

"So boys, keep away from the girls, I say,
And give them plenty of room;
For when you are wed they will bang you till you're dead,
With the bald-headed end of a broom."

He "looked around on the applauding multitude; the greasy mill-people were not there." They couldn't appreciate such a "first-class entertainment as that!"

The new constitution of California begins to find apologists and defenders among the disinterested and candid. It is at least an attempt to meet and dispose of difficulties incident to a State peculiar in its origin, unprecedented in its growth and *sui generis* in all its physical characteristics. The answer to the question why California should adopt a constitution so apparently subversive of property and of the classes that usually dominate in communities—the classes embodying the wealth, intelligence and cultivation of the community—"must be found," says a correspondent of the *Nation*, "in an unprecedented accumulation of money-power by a moneyed class of exceptionally low standard." "The organization of society, the subordination of its various strata," the writer goes on to say, "is only apparently maintained by the forces of law and the difficulty attending the institution of a change. Underlying these more or less obvious restraints there are moral sanctions which are not less essential to the maintenance of the submission of the lower classes to the established order of things; and, however harsh the differences of condition between the dominating and dominated classes may at times appear, the disposition to revolt is in most cases effectually restrained if these moral sanctions are not violated or essentially weakened. First, there must exist a moral sanction to the title of wealth—i. e., it must have been acquired by means which the ordinary moral sense of the community deems honest; and, second, there should be such a use made of wealth that it shall compel from the same ordinary sense a decent degree of respect for its possessors; and it is to the loosening of these ordinary sanctions to wealth and power in the popular mind that the present singular insurrection against civilization owes, for the most part, its success. Of the moneyed class in San Francisco it may be safely asserted that there is no city of equal importance in which that class embodies so many great fortunes acquired by means which are dishonest *to the common understanding.* It is notorious that the rapid growth of California in material wealth has led to the acquisition of colossal fortunes by a low order of men."

In the *Atlantic* for June Dr. George M. Beard discourses on the "Physical Future of the American People"—as likely to be determined by the influences of race, climate and institutions, but particularly by those of climate. Great dryness, together with the alternations of extreme heat and cold, make our climate a sort of electrical battery which is operating upon us all the time. These conditions, together with our exacting political and business lives, make the American particularly lean and nervous. In the very dry parts of the far West "human beings, indeed all animals, become constantly acting lightning-rods, liable at any moment to be made a convenient pathway through which electrictity going to or from the earth seeks an equilibrium." "The neuroses, or functional nervous diseases—of which sick headache, neurasthemia (nervous exhaustion), neuralgia, spinal irritation and hay-fevers are types, are vastly more frequent in the Northern and Eastern parts of the United States than in all the world besides. These maladies are an evolution, a differentiation of the nervous exhaustion, produced by our climate and institutions." Americans cannot use tobacco and alcohol so freely as do the people of Europe. "Even coffee can be indulged in with freedom only by a minority of the population of the Northern States, and a cup of weak tea is for many a sure prescription for a wakeful night." "In truth, this functional malady of the nervous system which we call inebriety, as distinguished from the vice or habit of drunkenness, may be said to have been born in America, has here developed sooner and far more rapidly than elsewhere, and here also has received earlier and more successful attention from men of science." But the Doctor is by no means a pessimist. His reasonings do not apply to Canada and to the more Southern States in nearly the same measure that they do to our Eastern and

Northern States. Diseases are not everlasting; we shall outgrow our nervousness: side by side with it "are already developing signs of improved health and vigor that cannot be mistaken:" "the dominant characteristics of the general stock by which America is peopled must prevail over environment." "Accumulated and transmitted wealth is to be in this as in other countries one of the safeguards of national health. Always and everywhere abject and oppressed poverty is sickly, or liable to sickness, and on the average is short-lived." "In the centuries to come there will probably be found in America, not only in our large cities, but in every town and village, orders of financial nobility, above the need, but not above the capacity or the disposition to work; strong at once in inherited wealth and inherited character; using their vast and easy resources for the upbuilding of manhood, physical and mental; and maintaining a just pride in transmitting these high ideals, and the means of realizing them in their descendants. Families thus formed can work without worrying." All this is to be the end of a beneficent evolution. The Doctor, we presume, does not count much on that spiritual force which we call Christianity, and which sustains us and quiets us while we battle with our environment. In his view revivalism is only one phase of the universal disorder and nervousness.

FRANK LESLIE'S

POPULAR MONTHLY

For June contains, as usual, an abundance of good things, literary and artistic. The articles are beautifully and liberally illustrated, and they are timely and highly interesting and instructive. The opening article, "The British Empire in South Africa," is especially so, for the Cape and Natal colonies are attracting universal attention at this time. There are eighteen admirable illustrations. "The City of the Doge," "Some Indian Hill Tribes," "Naval Architecture of the Present" (with eight illustrations); "The Rhine Delta," by Lady Blanche Murphy, will well repay perusal. The departments of fiction and poetry are of a very attractive character, the contributions being by some of our most popular writers. There is a more than usually copious miscellany, embracing an immense variety of subjects replete with interest, instruction and entertainment. The number contains 128 pages quarto, and nearly 100 engravings, and inasmuch as a single copy can be had for 25 cents, and the subscription price is only $3 a year, postpaid, the publication may certainly claim to be one of, if not *the* cheapest of the kind in existence. Address, FRANK LESLIE'S PUBLISHING HOUSE, 53, 55, and 57 Park Place, New York.

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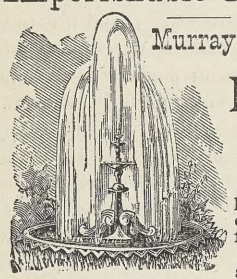

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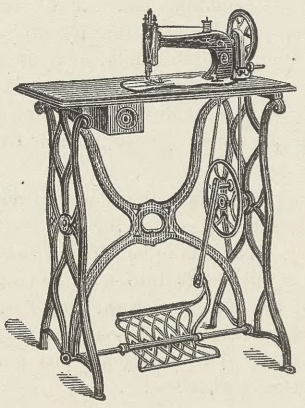

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6.34 P.M.	11.47 A.M.		Community		3.17 P.M.	9.49 A.M.
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